844 tier,[35] spells the Boruca name as *tsú-krá*. Both writers identify the plant as *Cuphea utriculosa* Koehne. The third composite of the bath is the bark of a tree growing along the Diquis River, which tree is called *sotacaballo* in Spanish (*Pithecolobium latifolium* [L.] Benth.). It is supposed to give luck and strength, because of its hard wood, to the child. The baby is then
301 given a bracelet, and, frequently a necklace,
751 which are made of tiger and caiman teeth and black and red and black seeds called *neno* or *nene* in Spanish, the black come from the male tree, and the red and black from the female. Pittier reports a similar seed used, but does not give its name, merely claiming that it comes from a small tree (*palo*). In addition, he adds, that the metacarpus of the wood rat and the second joint of the leg of the beetle or a member of the *Coleoptera* family, and the skulls of guatusas, a member of the rodent family, were used on the bracelet, strung on cotton thread, and wrapped three times around the arm. He states that this was to plant virtue in the child's heart.[36] Today, none of these last-
[178] mentioned items are seen. Even the teeth, which are used at present, and are supposed to bring strength to the child, are often replaced by coins.

846 The mother is bathed for three successive days with a liquid made from boiling the leaves of the *guayabo* tree (see p. 6), and the leaves of the *kuet* or *sotacaballo* to strengthen her. In addition to this, she does not drink milk or coffee, nor does she eat pork, nor wet her hands, nor touch food in the kitchen for fifteen days. She does not resume relations with her husband for forty days. However, at least four times a day, she drinks a brew made from the root of *kuikʃas* or *cordoncillo* (see p. 11) This is taken to stop the lochia. The mother is up after two days, at the most, but does not resume regular work for eight days.

863 When the baby is between nine and ten months old, he is weaned, and fed atol made of rice and of corn.

881 Puberty. There is no evidence of puberty
841 ceremonies. When girls begin to menstruate, which occurs between twelve and fifteen years, they are given *kuikʃas* to drink so that they will not grow too long.

[35] Pittier, 1908, p. 162.

[p. 21-A]

1:Gabb N-5 (1873-1874) 1876
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142 before, that of the mammary gland proper, on the approach of puberty, and is more obvious then, than after the gland has acquired its full rotundity. After marriage, the areola gradually sinks, leaving the nipple standing out prominently in its centre.

128 In treating of the manners and customs of these people, I shall include the three tribes of Tiribi, Bri-bri, and Cabecar as one, and shall only mention them separately where points of difference occur. First in the order comes the birth of the young savage.

789 827 843 All the world, or rather all the ignorant world, and even a part of that which considers itself reasonably enlightened, entertains a belief in the influence on the child, of certain impressions made on the mother during pregnancy. Doubtless the general mental state of the mother has an influence on her progeny. But the belief exists among these Indians, in its full force, that the sight of certain objects by the mother will influence her child physically. They go further. The mother is given to wearing certain charms to that end. The eyes of the fish hawk give the future fisher the power to see his prey beneath the water; the teeth of the tiger (also worn by both sexes for purely ornamental purposes), when used as an amulet makes the future hunter swift and strong in the chase; the hairs of a horse make him strong to carry loads, and a piece of cotton pushed inside of her girdle by a white man, is certain to make the child of a lighter complexion.

844 [343] When the time of parturition approaches, the father goes into the woods and builds a little shed, at a safe distance from the house. To this the woman retires as soon as she feels the labor pains coming on. Here, alone and unassisted, she brings forth her young. Difficult delivery is as rare as among the lower animals. As soon as the delivery is effected, the mother of the woman, if present, and in her absence, some other old woman approaches the mother and, with great circumspection to avoid the defilement of *bu-ku-ru'*, of which I shall speak further on, places within her reach a piece of wild cane, so split as to make a rude knife. The mother ties the umbilical cord and severs it with this knife. No other kind is permitted. She is also supplied in the same manner with some tepid water in a folded plantain leaf, in which she washes the child. She then collects the after-birth, &c., and buries it, after which she goes to the nearest water and bathes herself. An *awa*, or medicine man then appears on the scene. He causes the mother to theoretically wash herself again, by dipping her fingers into a calabash of water, which he forthwith drinks. He then lights a pipe of tobacco, blowing the smoke over her. He then purifies himself by washing his hands, after which, and not before, all are permitted to return to the house. The recovery of the mother is so prompt that it may be more properly said, she has nothing to recover from. I have seen a young mother, with her first child not yet a week old, attending to her ordinary duties as if nothing had happened.

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351 The matter of names is very loose and arbitrary. It is almost impossi-

[P. 26(B)] SA19 Talamanca SA19
Bribri
Cabecar

805 On the Pacific side, the school has been
192 responsible for the use of the European divi-
177 sions.[1] These have been incorporated into the local tongue, e.g., *nomingoét*, which literally is "Sunday" from the Spanish *domingo*, and *ét*, the Bribri "one." This means one week.

[1] [i.e.: divisions of time - Analyst.]

*LIFE CYCLE*

843 mother a drink made from barks and herbs which is supposed to stop the lochia.

844 Birth. Birth itself must take place unattended
[343] in a separate house made by the father of leaves or branches and located beside a running stream or at least a water hole. The woman, once she enters this shelter, must be seen by no one until the medicine man prepares her after everything is over. The belief is that a
[826 woman about to bear has four eyes, and if any
761] person or animal sees her in this state, he will die. Food is carried to her in a leaf which
[264] must be buried as soon as it has served its purpose so that neither animal nor human being can walk on it. If this should happen, the mother would have a violent stomach-ache. The bringer of the food, usually an old woman, must turn her face away so as not to look as she gives it, and must take pains not to
[262] touch the mother. Salt, chocolate, tapir, and pork are tabu during this period.

Birth is given in a stooping position. The umbilical cord is cut with a knife fashioned from the tender part of wild cane or from a pig bone, or is crushed with stones. It is tied with cotton thread made especially for this purpose (*see* Fibers). The umbilical cord and the afterbirth are buried where the child is born. It is believed that if another spot is chosen, the child will roam away from his mother. After the cord is tied, he is washed in
● 846 the stream. Among the Caribbean Cabécar, the woman stays isolated for eight days: four in the birth shelter, and four in the house. For the first four days, an old woman brings the
[824] mother a hot liquid made from the bark of trees, in particular that of *kaoli* (*Phoebe mexicana*), with which to bathe herself and the child. When she returns to the house, she

** Pittier, 1938, p. 23.

remains in a corner for the next four days, bathing regularly with the same kind of liquid. The medicine man talks for two nights and passes a variety of leaves, including *aiik* (*Aracea* sp.), over her and the new born babe who is also washed with leaves which supposedly have protective powers. These leaves include: lemon grass (*Cymbopogan citratus*); leaf of the *estrella* (*P. auritum* H.B.&K.); and leaf of the *pasmo* (*Miconia impetiolaris* D.Don.).[100] At the end of the eighth day, there is a purification ceremony during which the medicine man blows smoke over the mother and child. He then eats in front of the household so that all can see nothing is wrong and then offers some of the same food to the mother.

On the Pacific slope, the Cabécar only stay isolated for three days and the cleansing ceremony is seldom performed.

The Bribri on both sides of the range have much the same customs as the Caribbean Cabécar. After the fourth day of birth, however, the medicine man appears and orders the woman to bathe, giving her herbs for the purpose.[101] He blows smoke on her and the child and puts a little water mixed with chile, chocolate, and the heart of the *pejibaye* palm in a leaf telling her to wash her hands with it. Then he puts some of the same liquid in his mouth and spits it back into the leaf, repeating this four times.

The woman nurses the child until she becomes pregnant again, or at least from one and a half to two years.

**Names.** Segarra y Julia [102] calls attention to the practise of not naming a boy but allowing him to choose his own appellation when he reaches puberty. For the most part, the names were taken from individuals who caught their fancy even though not known personally, such as a president, general, etc. These names were frequently changed by whim. This custom is still practised in upper Talamanca.

Pittier [103] notes that the Bribri male had a secret name. In 1956, however, with perhaps the exception of upper Talamanca and Chir-

[100] This leaf is supposed to give a pale color to the infant.

[101] This is called the *papakuok* ceremony. *pa* in this instance is "tabu" or "thing that is not touched." It

551 ripó, only the medicine man has a name which
[756] cannot be divulged. When there is no Christian term, parents call their children affectionately after colors or according to the kind of hair they might have. Other people designate them by their clan, e.g., son of *túgwa*, etc., which in Talamanca, at least, has all the significance of a family name. On the Pacific side, the non-baptized are called brother (*taže*) among the Bribri. *kutá*, meaning "sister," is not used for non-baptized people. All children receive a pet name at birth from their mother. One Bribri informant was called *kLeLe*, a term which he could not interpret apart from the fact that it was an endearing one. Animal names are also given and are used only by the immediate family. In public, Spanish names are heard. Cousin is used generally for both sexes as an affectionate term (for a more detailed list *see* Kinship Terminology).

881 **Puberty.** Girls start to menstruate between
[145] 12 and 14. On this first occasion a house of plantain or banana leaves is constructed apart from the dwelling and so arranged that light is not permitted to enter (*see* Tabus). The girl is fed only by her mother and follows a strict
[262] diet consisting almost entirely of fruits, with
[271] the exception of bananas, and no salt. Furthermore, she cannot drink water other than that from a well or a place where the water is not flowing. When her period is over, she bathes in a spring that is almost dry. The medicine
[756] man gives her copal (*Protium Costarricense*
[824] [Rose] Engler) bark to chew and a drink made
[278] from plants and roots. This beverage prevents menstruation for two months. After that the
841 flow comes regularly. At no time when men-
[264] struating can the girl serve men at meals, and
[262] during this period she must stay aside even in her home, abstain from salt, and drink from a gourd apart from the rest.

854 **Education.** The overindulgence of babies is
[862] common and they are weaned anywhere from
[855] one and a half to two years of age. They are held continually in someone's arms, carried on the back, or swung in a hammock. In Talamanca and Chirripó, the customary manner of

● 846 also can mean "feces" and "bread." *pa* means "around
756 one." *kusk* is "to bathe."
192 [102] Segarra y Julia, 1907, pp. 552–53.
[103] Pittier, 1938, pp. 27–28.

[P.65(A)]

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Cabecar
Bribri

*duLi*

(*Cabécar*)

* 539
312
757
[262]

In the upper Coen, there are hot water holes called *duLi*. These were left by *sibu* so the Cabécares could cure their sores. When they bathe here, they cannot touch meat or salt for fifteen days.

## The Pejibaye

(*Bribri*)

* 539
824
● 846

*sibu* gave the *pejibaye* to the first people who were called *kabLawak*. Because of this one has to bathe with the fruit after a child is born, and in the early morning, chew it up and spit it out.

## (16) Tobacco[200]

(*Bribri*)

* 539
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[261]

*sibu* was alone thinking and smoking when a little *gorrion* came and asked him what he was smoking and to give him some. *sibu* said that it was tobacco grown in Talamanca in the tobacco patch. That is why one can ask for tobacco. One cannot ask for food, however.

## Cacao (Chocolate)

(*Cabécar*)

* 539
776

*sibu* had four wives whose names were *siru*, *soro*, *tiŋə* and *spaLbu*. Most of them had their faults and did not make life easy for him. *soro* never wanted to cook the birds that *sibu* brought in from the hunt. *tiŋə* always moved her hammock far away. *spaLbu*, the most beautiful of all, always hung her hammock very high out of *sibu's* reach. In fact, the only wife who did everything he wanted and was always nice to him was *siru*, the ugly one.

Suddenly, however, *siru*, the ugly one, found herself transformed. *sibu* turned to her and said, "From now on, everyone will love you. You are the good one."

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824

This is why there are four kinds of cacao in Costa Rica, and why the people of Talamanca call the best kind *siru* (*Theobroma cacao* L.). The *pataste* (*Theobroma bicolor*

[200] *See* Linguistic Texts: *dua* (tobacco).